Consciousness projecting mind away from its all-knowledge so as to realise these opposite or contrary values of its all-power, all-knowledge, all-delight, all-being and unity. Obviously, this action and these fruits of the Divine Consciousness can be called by us unreal in the sense of not being the eternal and fundamental truth of being or can be taxed with falsehood because they contradict what is originally and eventually the truth of being; but, all the same, they have their persistent reality and importance in our present phase of the manifestation, nor can they be a mere mistake of the Divine Consciousness without any meaning in the divine wisdom, without any purpose of the divine joy, power and knowledge to justify their existence. Justification there must be even if it reposes for us upon a mystery which may confront us, so long as we live in a surface experience, as an insoluble riddle.

But if, accepting this side of Nature, we say that all things are fixed in their statutory and stationary law of being, and man too must be fixed in his imperfections, his ignorance and sin and weakness and vileness and suffering, our life loses its true significance. Man's perpetual attempt to arise out of the darkness and

insufficiency of his
nature can then have no issue in the
world itself,
in life itself; its one issue, if there is any,
must be
by an escape out of life, out of the world,
out of
his human existence and therefore out of
its eternally
unsatisfactory law of imperfect being,
either into a
heaven of the gods or of God or into the
pure